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Proposal

 Gentrification and displacement is a rising issue in world communities. But less very few organizations, not a lot of people or governments pay heed to it. Contrary to the fact that the impacts can be devastating for tenants, especially the less well-off: rents rise, house repossessions, evictions for major works, for expansion, conversions in condos, closing of rooming houses, demolitions, pressure on tenants to empty housing, etc.

However, the transformation of popular and family neighborhoods into trendy (unaffordable) neighborhoods for young professionals is not inevitable. This is the result of political choices, non-prioritization, the privatization of the development of the city, the omnipotence of developers, investors. There are alternatives. It is imperative to prioritize social housing, rent control, and community development if beautification and greening are to improve the quality of life rather than burden the less fortunate. It is up to the elected officials to arbitrate these political choices and to answer in priority to the requests of the housing committees.

Amongst various solutions offered by different researchers around the world, one solution is community wealth system, which appears to be one of the most appealing if not the most appealing solution to "Gentrification and Displacement." In the following article, we will discuss gentrification and displacement, its causes, its pros and cons and community wealth as a possible solution to it.

Addressing Gentrification with Community Organizing

For the most part, "gentrification" refers to the displacement of low-income households by wealthier households in inner-city neighborhoods, thus an important aspect of the impact of social inequality on the housing markets. But it can also include the displacement of commercial users through more effective forms of use, be it home ownership or other business uses. The original term "gentrification" introduced the Englishwoman Ruth Glass already in 1964. At the time, she described the social transformation of a London working-class neighborhood through the influx of middle-class people. She used an analogy to the 18th century, as members of the landowning gentry, the "landed gentry" moved to their properties in the inner cities.

The term became popular in and through public research in the 1980s in England and the USA. In the US, the main focus was on the economic revaluation of land and real estate in poor neighborhoods that were close to the prosperous business centers of major cities. While city councils and official policy welcomed this process as a "revitalization" of the inner cities, critics lamented the crowding out of the neighborhoods of mostly Afro-American and Hispanic residents. Already at that time, urban researchers realized that gentrification was only one element within a much wider structural change of the cities, that this shift from industrial to service employment was essential [1]and that this structural change in the United States has been accompanied since the 1970s by a growing polarization of income and wealth.

Forms of gentrification

Gentrification is due to an increase in rents and property values ​​as well as, delayed, land prices. Above all, central, inner-city locations with old buildings or small-scale industrial use in buildings from the early 20th century are affected.

The conversion of residential areas can be initiated from "inside," by the modernization of apartments by the owners, or from "outside," for example by the influx of residents with larger financial resources or, initially, only with the resource of higher education.

The downside of "gentrification" in its various varieties is the displacement of low-income households and, at the same time, the shortage of their affordable segment in the housing market. Repression can take different forms. It can be a direct result of rent increases, for example, after modernization of the apartment or the building by the owner. It can also be sweetened by severance pay or forced by harassment. The shortage is taking place within the district through the conversion of the rental into condominiums or by rent increases on re-letting (Freeman and Frank, 39-52).

Causes of gentrification

The economic incentive for gentrification results from the so-called "rent gap" [6]. This refers to the discrepancy between the currently realized and the potential income of the property or the property built on it ("value gap"). "Pension gaps" arise in inner-city residential areas where little investment was made before gentrification (or, as in the US, investments were deducted).

Why is gentrification a problem?

Being able to choose your home environment is a privilege for those who can afford it under the conditions of housing markets. Conversely, the compulsion to leave home, against one's will, because others have made their choices, is always a problematic consequence of inequality. However, broad protests are directed by the slogan "Right to the City." If crowding out coincides with the scarcity of affordable housing, another problem arises — the concentration of poverty in the housing stock and neighborhoods that are still available increases.

In general, the topic of "gentrification" in the media public is only addressed as a problem when it reaches the middle classes in the form of "hypergentrification." Much more serious, however, are the (mostly not scandalized in public) consequences of the shortage of housing for low-income households. Spatially concentrated poverty creates problematic "context effects." Because it adds to the disadvantages that already arise from the social situation, even more: a "bad address", which stands in the way of applications; a poorer quality and equipment of services and infrastructure; a narrowing of social contacts in the immediate vicinity to people in similar situations, who can therefore also provide few resources, This, in turn, promotes social exclusion and the social division of cities.

If the spatial concentration of poverty is a problem, could gentrification not be part of the solution? For, after all, the social mix is ​​initially changing due to the influx of wealthy groups of residents into a residential neighborhood with previously above-average or even predominant shares of low-income households. There, at least, the concentration of poverty goes back. Could not this also give rise to positive effects for the old-established residents?

This would first require that the expanded social mix be maintained. It would, therefore, require a political will to purposefully slow down the invasion succession cycle and stabilize a new balance of social mix through interventions in the housing market (rent policy, measures against speculation, conservation, and public housing).

However, social mixing alone is not enough to create positive effects. This is true even if it succeeds in ensuring it over a long period. In the course of gentrification, the public infrastructure in the neighborhood generally improves. However, proximity to better-off households initially does little to change the social situation of low-income households.

The global domination of the capitalist economy is constantly updating the principle of unequal development. To the prodigious increase of material wealth corresponds to a simultaneous increase of material poverty. However, it is not necessary to dwell at length on what appears to be obvious for an ever increasing number of people.

On the contrary, it becomes less commonplace to assert the existence of another modality of the principle of unequal development peculiar to capitalism. It is the contradiction between materiality and sociability, between the pursuit of a final objective (profit, material wealth), to which everything is subordinated (including, of course, men and women in their multiple relationships), and refusal. A deep instrumentalization of social relations, in favor of real community practice. Material wealth and social wealth then become irreducible to one another. In their work of destruction-integration, the advanced capitalist centers thus transform regions or ethnic groups into territories marked by a variable development of this dual form of poverty:

The only way (true) wealth matters are when families and their advisers shift the collective focus to the non-financial assets of the family - the intellectual, social, and human abilities of each family member. This kind of wealth is organic and unique to the family because each member, in turn, is a unique individual.

Considering wealth or property as something purely financial and the material facilitates our understanding of the word. But it is precisely for this reason that we fall into the illusion of 'wealth.' Because that's how we think the success of family businesses automatically creates 'rich' families.

As a community, we have linked the concept of 'wealth' to power, influence, possessions, and control. Those assigned roles are so firmly cemented in our perception that we simply accept that they and 'wealth' are the same. The truth is that the things that we usually regard as "wealth" - currency, assets, material goods - are all by-products of the real thing. They are not "wealth." They are useful representations to which we have assigned roles to facilitate our daily lives. Such a role assignment feeds the myth and infiltrates so deeply into our daily thinking that the myth can no longer be ignored.

So we need to create a new and beneficial asset management paradigm that provides more stability during capital market recessions and enables us to manage family processes better and thus feed self-aware families. Such dynamic and fulfilling family businesses lead fulfilling lives and unite families so that they not only survive but can also enjoy and in the family business.

In particular, there are four different approaches to the financial crisis. The one that aims to repair a dysfunction to rebalance the economic system is the case of virtuous economists. That of settling accounts in the nostalgia of the Marxist type which aims to satisfy vindictive impulses but not to build a new economic order is the case in France in particular of most "social movements" or rather of those who mobilize them, entirely dedicated to the state ideal that is theirs. That of rationalizing the economic system, by better integrating social factors under the control of the State, responsible for regulating economic activities, is that of the liberal social democrats. That, finally, Human foresight based on the concepts and engineering of Methodological Humanism, offers a rereading of the economic issues already explored with "The Economic Reversal." The novelty is the concept of a community economy that brings the economy back to its foundations, including the production and exchange of goods and services, within a community in the making. (Jackson)

The new economic regulations will lay the foundations for a revision of the economic principles that seemed to be acquired, and in particular the universality of the economic system independently of human communities and cultures.

Two themes will be explored here: that of value in the community economy in comparison with classical conceptions and that of appropriate economic development.

- Value in the community economy.

The economy is the set of devices for producing and exchanging goods and services within a community. It must be remembered here that these are human communities, therefore "communities of meaning" each carrying a problematic human founding and committed to the culture of "sense of common good." If there are necessarily other Senses in play in each community, then we cannot talk about goods and services to them.

A "good" is what contributes to the common good in the sense that is peculiar to the community. A "service" is what is recognized as a rendering service for progression in the same sense.

It must be emphasized that goods and services are intended for members of the community, knowing that the common good results from the pursuit of particular goods when they are committed to the sense of the common good. We are here at a major articulation of the relationship between people and the community which escapes individualist and collectivist conceptions and their antagonistic or combinatorial dialectics. Besides, do we not already recognize the value of a good and a service by a market price where the collective intervenes on the value of what is intended for the individual? It is an aspect of the community economy to link particular references with common references. However, for the Community economy, these are not simply indicators of value, price, currency,

The sense of the common good of a community is the source of the eigenvalues ​​that are it's own. The values ​​in question are indicators of the Meaning of the common good. As such they have the function of indicating the meaning and are contingent, to be retranslated according to the circumstances of the place and time. The idea of ​​universal formal values ​​is never more than the imposition of a community's values ​​(and its language) on the whole of humanity. All the powers have exercised themselves, the West among others. Let us leave aside for the moment the question of the whole human community which is to be constituted or emerging.

We are amid the harmful effects of economies that are not based on the Sense of the Common Good and that impose their value system that has just collapsed. Barack Obama says "Yes we can," and the whole world wants to believe it, which proves what aspirations are present. He embodies the sense of the common good of the United States, others to do the same in their own culture. It is true that it is more difficult in a culture built on mistrust, on resentment and which cultivates the common evil: the accusation of the other, as revolutionary virtue. Even such a country has a sense of the common good where the franc could symbolize frankness, that of exchange in confidence and not only in distrust with forceful juridic-administrative quibbles. It is still necessary for this country to respect the communities that form it and the communities that it forms like Europe. So it is not one that are several currencies that are needed but in a given field where they find their reference values. This requires that these community economies be considered and not denied or infantilized. It is the community economy that will make money and not the other way around and community democracy which will be a guarantee of regulation according to the governance of each.

Note that if we are not there, so-called "open source" communities are trying to think of a community economy without saying so, perhaps with the obstacle of overly systemic visions of the communities and a certain insufficiency of reflection on values. Community. There is, however, a large-scale experiment in revising economic principles.

Finally, we must remember that the economy is a human phenomenon that expresses the complexities and challenges of human nature. Each community bears the burden of a human problematic whose sense of the common good is an issue of fulfillment. The symbolism of money as values ​​extends to all the terms of the economy which inversely covers the whole field of community existence. We must no longer fear the commodification of the collective life which is only a reification of the desire in divergence with the sense of the common good. Moreover, as we have seen, no value without community and any inter-individual relationship is in a community of values. If it were not so then the dual relationship would remain in the excess beyond life and death.

The community economy demands an examination of the landscape of goods and services, their community relevance, their evolution. We must add production and exchange, but they are only services and, are goods, the means to do it. The extra-community exchanges, as we have seen, require integration, an appropriation that makes them change their system of values ​​and perhaps of configuration. Where does a good or service begin and end? A good serve and cannot be distinguished from the category of services. Services mobilize tangible and intangible goods to realize themselves. A service, in the sense of the common good, is not a thing but the contribution to a greater control, for someone, of one's issues in the community context. This contribution is a practice that is the only service to the extent of its appropriation. In a general way, the value is realized only in the appropriation of the good and the service, in the relation. This field is thus to be considered but especially with the diversity of cultural considerations. Is there no resemblance between different community goods and services? As much as between different people all unique but similar. Is there no resemblance between different community goods and services? As much as between different people all unique but similar. Is there no resemblance between different community goods and services? As much as between different people all unique but similar.

The community economy is the mode of functioning and development of a community to progress in the sense of the common good. This implies recognizing that they are human communities, each based on a singular human problematic and seeking to fulfill one's human vocation through issues that represent the good common to the members of the community. The Meaning of Good is the condition of gathering on a trajectory, a story where the diversity of issues can contribute to the common good. If there are no criteria for "doing well," at least implicitly, there can be no shared project, no common history, no community to become. The economy of the community is the set of provisions of all kinds that contribute to this common issue and therefore depends on it, culturally. The experience of money says that everything can be evaluated except what is not cash value, i.e., the order of the interpersonal dual relationship. It is infantile to think that there can be any production, any exchange that costs nothing to the community that would escape any evaluation.

Another thing is the way it's organized, which is cultural let's repeat it. The community could very well cultivate other senses than that of the common good. For example those of the previous types. Should they be "accounted for" in the Community economy? Yes but not with their specific value system. In other words, to sink into any economic logic is to reinforce them, to accept the domination of their system of values. This is the result of choosing to deal with economics only in the sense of the common good of the community. It is the same unfortunately for all economic approaches which, being objective or opportunistic, reinforce the domination of any nuisance. We have seen it with the financial crisis when the models have failed, that is to say, part of their blindness. Hence the importance of not presupposing the prior relevance of the value systems and always looking for bases and legitimacy in a community of reference. We have seen it with the financial crisis when the models have failed, that is to say, part of their blindness. Hence the importance of not presupposing the prior relevance of the value systems and always looking for bases and legitimacy in a community of reference. We have seen it with the financial crisis when the models have failed, that is to say, part of their blindness. Hence the importance of not presupposing the prior relevance of the value systems and always looking for bases and legitimacy in a community of reference.

In an advanced community economy scenario, each framework project capitalizes on a collective competence and an increasingly advanced mode of governance. However, there are all the other cases of less advanced economies and the difficulty of acquiring sufficient governance.

Here we find the problem of communities in difficulty or underdeveloped, and that of small communities in the neighborhood that need a certain pragmatism by definition. There are several solutions; Either assistance from other communities to accompany the appropriate development process or provisional registration of the community in a larger community.

For example, a neighborhood in difficulty may be enrolled in a development project of the city until the uses allow an appropriation of a clean project. This will be the case of a community whose identity and socio-performance are failing. This is also the case for communities grouped in groups that are more capable of developing an appropriate development project, knowing that this normally leads to empowerment over time and the ability to develop one's project. It must be remembered that their own projects within a community are concurrent and non-competing projects.

Thus, the economic groupings of economic communities not only make it possible to consolidate ambitious economic projects but also contribute to the development of specific projects as and when the economic actors and communities can assume them. It is therefore essential to introduce this notion of major communities and minor communities provided that this is transient. This was not the case in the Jacobin model of state trusteeship or colonial administration. What we forget too much in the sanctification of the benefits of the State is that they have been too often paid for communal alienation, of maintenance in a minor status, which means that the populations are still poorly informed about public affairs — not having the opportunity to appropriate them. It is a major issue of economic change. In the same way economic freedom, without community legitimacy has allowed evacuating the sense of the common good erecting the particular interest in the arbitrary general interest.

Picture the Homeless was established on the rule that homeless individuals have common and human rights paying little respect to our race, belief, shading or financial status. Picture the Homeless was established and is driven by homeless individuals. They contradict the personal satisfaction laws that condemn homeless individuals in any structure by the city, state and national governments. They work to change these laws and arrangements just as to challenge the main drivers of homelessness. Their methodologies incorporate grassroots sorting out, direct activity, instructing homeless individuals about their rights, government-funded training, changing media generalizations, and building associations with partners.

If Picture the Homeless Can Do It, the City can do it, at that point urban areas and nations can likewise fol it. Picture the Homeless accumulated almost 12,000 locations of empty structures and parcels in the fall of 2010 from Freedom of Information Requests to 18 city organizations. We at that point joined forces with Hunter College to make a sound technique consolidating logical and network arranging practice. In the event that the City of New York can direct a deductively faulty tally of homeless individuals one night a year (The Hope Count, costing a huge number of dollars), at that point most likely they can check empty properties: by redesigning and merging information they as of now have, and preparing a field tally every year. Picture the Homeless did it for a small amount of what some chosen authorities guarantee would cost a huge number of dollars.

In the context of a given community, it establishes the economic rules that suit its situation and its sense of the common good. He must ensure the proper economic development rather than the service of a fictitious economic system. On the other hand, registering in other communities, it participates in their appropriate development according to the rules which are it's own. Thus there may be rules of European economic exchange but which do not replace the national economic rules for example and so on all scales. The idea of ​​ normalization is a simplistic if not deviant solution as if for a community exists its members should be normalized, clones.

On the contrary, it is their originality gathered that makes the community richness. This is the kind of stupid intelligence that rationalist paradigms have accustomed us to endure. The issue of protectionism does not arise when each community has to take full responsibility for its economy, about other different communities within larger communities.

Among the drivers of structure, community wealth is wide based neighborhood proprietorship, as observed, for instance, in cooperative development as an approach to make employments for those with boundaries to business. Past New York, we see this at work in Cleveland, where The Democracy Cooperative, in association with the Ohio Employee Ownership Center and others, worked with The Cleveland Foundation to help dispatch the Evergreen Cooperatives, which mean to attract non-white individuals from the inward city as specialist proprietors. The Evergreen Cooperatives were, in basic beginning periods, supported by financing endorsed by the City of Cleveland through Tracey Nichols, the chief of financial improvement. Roused partially by Cleveland, regional government support for agreeable advancement is quickly extending. Urban communities, for example, Rochester, New York, and Richmond, Virginia, are planning to make systems. Another type of community-based possession is metropolitan possession, as in Austin, where the city claimed Austin Energy had contributed several million to the general reserve. The city is presently propelling the city possessed Manufacturing Hub, where organizations will change recyclable materials into new items. Another key driver of structure neighborhood wealth is the multiplier impact of stay acquirement. As opposed to endeavoring to draw in organizations, this methodology keeps dollars spent by urban communities and vast grapple establishments circling locally. In 2014, the not-for-profit World Business Chicago, with help from the city hall leader's office, propelled Chicago Anchors for a Strong Economy (CASE), making a difference privately claimed organizations prevail by associating with stay establishments. Comparative endeavors are in progress in Philadelphia, Baltimore, New Orleans, and Cleveland (Kelly, and McKinley).

Annotated Bibliography

*Issuelab.Org*, <https://www.issuelab.org/resources/14899/14899.pdf>.

This is a report published by an organization called “Picture the homeless”. It dwells upon the extents to which vacant buildings in the different communities are hard hit by gentrification and homelessness. This organization works on the belief that vacant property can create housing, parks, urban farms, commercial and cultural space, and jobs and this report also proves it. They conduct surveys of empty buildings in different areas and then try to convert them into livable communities. They also create jobs by creating different housing schemes and help the jobless and homeless individuals at the same time.

Freeman, Lance, and Frank Braconi. "Gentrification and displacement New York City in the 1990s." *Journal of the American Planning Association* 70.1 (2004): 39-52.

In this article, authors discuss the issue of gentrification. They view gentrification as a solution to many of the problems facing older central cities. At the same time, they are wary of the potential for gentrification to displace disadvantaged residents. This article attempts to examine residential mobility among disadvantaged households in New York City during the 1990s. They believed that rather than rapid displacement, gentrification is associated with slower residential turnover among these households. In New York City, during the 1990s at least, normal succession appears to be responsible for changes in gentrifying neighborhoods. The article concludes with a discussion of the implications of these findings for planning.

Jackson, Kenneth. Eportfolios.Macaulay.Cuny.Edu, https://eportfolios.macaulay.cuny.edu/botein17/files/2017/01/Jackson-Federal-Subsidy-and-the-Suburban-Dream.pdf

In this article the author discusses, that how policies and different initiatives of the American government changed the dynamics of its housing market. He discusses about the history of government policies before 1933. Later on, he dwells upon different initiatives started by then presidents of US including “The greenbelt town program” and home Owners Loan Association. He also discusses the impact that Federal Housing Administration (FHA) had on American people after adoption of National Housing Act in 1934.

Kelly, Marjorie, and Sarah McKinley. Community-Wealth.Org, 2019, https://community-wealth.org/sites/clone.community-wealth.org/files/downloads/CitiesBuildingCommunityWealth-Web.pdf.

The authors discuss the concept of community wealth in this article with special focus on the drivers of community wealth building. They share different stories of common people that how community wealth building initiatives have changed lives for the common people. They also discuss the Strategies for Building Community Wealth with focus on Anchor procurement strategies, Financing strategies, Enterprise development and retention strategies, Land and real estate strategies, Ecological resilience strategies and Workforce development strategies. They talk about work Opportunities at hand and Design for catalyzing the new paradigm. In the end they discuss that because of what reasons community wealth building can fail, and how it can succeed and why there is a need to come together as never before.